1:Radin E-5 (1908-1913) 1923
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sung; after the second one a dance song is sung and all the guests who so desire dance around the war bundle; after the third one the host passes the drum and other paraphernalia to the guest who is in charge of the buckskin destined for Earthmaker. This guest repeats the ritual in exactly the same manner as the host has done and then passes the drum, etc., to the second guest, and when the time comes he passes the drum, etc., to the third guest. Then the ritual of the throwing out of the buckskins intervenes, and after that the feast of the Night Spirits and the rite of those who have been crazed by the Night Spirits. Then, when these are finished, the basic ritual is continued. The continuation is, however, quite different from the first part and is identical with the basic ritual as given in the first part of the ceremony.

(9) *The throwing out of the buckskins.*—A warrior of great reputation is selected to begin the rites preparatory to the throwing out of the buckskins. One who has been blessed by the Night Spirits is preferably selected. He delivers a speech, and when he is finished the guests sing songs called "terminal Night Spirit" songs. Then the host prepares to sing a dance song, but before that he delivers a speech. Then, as the oldest men present sing, the host and the guests impersonating the spirits to whom tobacco is sacrificed take the buckskins and make the circuit of the lodge four times. An attendant precedes and another follows the procession, scattering incense consisting of branches of the arbor vitæ. Just before the fourth circuit is begun all the children smoke their hands and then touch the buckskin dedicated to Earthmaker. After the fourth circuit has been completed the buckskins are unrolled and thrown out through the top of the lodge, where the spirits are supposed to come and take them. After this, all holding tobacco in their hands walk to the fireplace and throw it in. Then, as a conclusion, all, even the women, rise in their respective seats and dance.

(10) *The episode of those who have been crazed by the Night Spirits.*—This is plainly an intrusive feature and does not take place at every performance of the ceremony. An individual who has brought himself to a state of religious frenzy strips himself entirely and behaves generally like one bereft of his senses. He sticks his hands into the boiling soup and makes a wild rush for the pot where the heads are being cooked and tries to bite them. It is believed that whoever gets the first bite will, at some future time, obtain a war honor. Then he takes the pipe placed in the center of the lodge, smokes it, and relates some war exploits. He then tells the assembled guests that in his trance he communicated with the spirits, and they told him that they had accepted all the offerings made.[1]

[1] There can be no doubt that we are dealing with an extremely specialized and interesting behavior, that in other tribes, and for that matter among the Winnebago themselves in other ceremonies, has an entirely different connotation.

*159 787 village and there she built me a small lodge in which I and my elder brother were to remain whenever we had to fast through the whole night. At this fasting-place we used to play and before we were really able to spend a night at this particular place we moved away.

*159 857 After a time I passed from this stage of childhood to another. I now began to use a bow and arrow and I spent my day at play, shooting arrows.

It was at about this time also that I found out that my mother had been told just before I was born that [156] she was about to give birth to a child who would not be an ordinary being, and from then on I felt that I must be an uncommon person.

*159 At about the same time my elder sister married a very holy man. My parents gave her in marriage to him. He was a shaman and he thought a great deal of me.